

The Evangelism of Jesus.

[Sermon preached by Rev. W. J. Dawson at Barre, Vt., Tuesday night, Feb. 7, 1905.]
From the Vermont Missionary.

"For the Son of Man is come to seek and to save that which was lost." Luke 19:10.

The first thing I will ask you to notice is this, that Jesus Christ himself followed in his ministry a constantly widening ideal. The conception of humanity as a whole is but faintly present in the earlier part of Christ's ministry. Thus Christ says upon one occasion distinctly, "I am not sent but to the lost sheep of the house of Israel." And again he said to his disciples, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." But as the ministry of Jesus progressed and developed his own sense of its catholicity increased; till presently he speaks no longer with qualifications. Wherever man is there Christ would be. Wherever there is lost virtue, honor, peace, purity, truth and faith, there the evangelist comes. And the final definition of the ministry that Jesus gives us, is the one found in the words "The Son of man is come to seek and to save that which is lost." What led to this broadening of view in the life of our Lord? I will suggest three answers.

First the education of Christ's own soul. The true teacher is always learning. Jesus speaks of himself as speaking only that which he heard, the revelation imparted to him from above. No truth ever visits the mind of man that does not bring with it the element of description and a need for re-adjustment. Jesus began his ministry with the great truth of the Fatherhood of God. "Our Father who art in heaven, hallowed be thy name, kind to the unthankful also." I sometimes think that nothing that Christ said was so startling and revolutionary as that one phrase "kind to the unthankful also." For with that one phrase Christ destroyed the whole structure of Judaism. He made it impossible for man to think of God as a tribal God, caring only for an elect and select people. Thus the spirit of Jesus was educated into the whole conception of humanity as a whole. From the Fatherhood of God there flows the natural corollary, the brotherhood of man.

In the life of our Lord there was also what may be called the education of the event. "Enter ye not into any city of the Samaritans," was his first instruction to the disciples. But events taught Jesus a different view of the Samaritans. Here are ten lepers cleansed, nine hasten away, careless and forgetful; one only returns to thank God and he was a Samaritan. The man who helped the wounded traveler was not the priest or the levite but the Samaritan. Yet again Jesus finds himself outside the city of Samaria talking to a woman of the city who was despised but in whose heart there is a chord that responds to the finger of Jesus. And he tells her "that the hour is coming when they shall neither on this mountain nor yet at Jerusalem worship the Father, that the true worshippers shall worship the Father in spirit and in truth." He entered the city, and the Samaritans "besought Him that He would tarry with them two days." Do you see how He broke his own instruction, his own command? Events brought wisdom. We don't educate ourselves altogether, we are educated by events. Jesus Christ learned to think of the Samaritan as part of the great brotherhood, to whom he was sent.

Then there was the education of pity. Jesus looked upon the multitude and was sad and had great compassion. A great multitude is always a sad sight. I never look upon a sea of human faces but there comes home to me some sense of the tragedy of humanity. One reads so many secrets and sorrows and great anxieties in the furrows of the human face. And when you look upon the multitude, who stops to ask, Who is a Jew and who is a Samaritan? Who is an American and who is an Englishman? It is humanity. It is the pity and tragedy of humanity! Jesus felt the pity of the crowd: that was the third element. The Jesus of the last year of the ministry seems to be a different Jesus from the first year of the ministry. In the last year there is holy passion, there are heart-breaking reproaches, bitter tears over Jerusalem. It is no longer calm beatitudes beside the Galilean lake. No, for He sees His goal. He knows it is the Cross. "How am I straightened till the work is done!" He would find father before He goes all mankind to His bosom in one embrace. "And if I be lifted up will draw all men unto myself." If Christ had remained only the teacher of the Galilean lake, there would have been no redemption for you and me. He would have added something to the world's wisdom but would never have broken up the depths of the world's heart. Spiritual truth will never save any one alone. It is not by instructive education that men are saved. No! You have to seek for it, suffer for it, die for it. You have to compel their reluctant souls. It was not the wisdom of Jesus that made Him the world's Saviour. Not something that He taught but something that He did, something in His life, something in Himself. The Son of man came not to teach, but to seek and to save the lost.

Now for the application. I want to ask you to try to bring home to yourselves what these three suggestions mean in your life. 1st. The education of the Spirit of Christ. How gradually from the conception of the fatherhood of God the truth broadens out until the whole brotherhood of man is seen. It is no longer a question of Jew and Samaritan. It is man Christ dies for. This means that Christ thought out this truth to its inevitable issue. Have you ever thought out the truth of the fatherhood of God, to its inevitable issue? You have heard plenty of sermons, sung plenty of hymns, read the poetry of Whittier, you can quote passage after passage from your American poets and prose writers, full of eloquence about the fatherhood of God. But have you thought it out? Do you realize what it means that God has invested His capital in you, that you are a part of the Eternal and that long after the stars have gone out you will live and consciously live, for you are a child of Eternity. And this is true of every man. However sunk he may be in defilement and shame, he is still a child of God. It is not easy for a man to think that truth out to its logical issue. When I look over the gospel I am always struck with the great slowness of mind in Simon Peter. How slow he was in thinking out the truth. Here is the mount of transfiguration and the "excellent glory" is just passing away. In the ecstasy of the moment Peter says, "Lord it is good for us to be here, let me build thee a tabernacle" a quiet cloister a calm hermitage, where we may dwell together in blessed quiet fellowship far from the world and its cares. That is a very Congregation-

al ideal! The only excuse for Peter was that he was not what he said. There is the idea of a quiet church that gathers in a people most sympathetic to yourself, a quiet cultured ministry that attracts round about the minister those with whom his mind is perfectly sympathetic. Then shut the door please! And keep the place quiet and select! Are you tabernacle Christians? There are a good many about. It is this narrowness of our Christianity that is its curse. Jesus says to Peter, "No tabernacle to yourself. What is that I see at the bottom of the mountain? A crowd! Down the mountain I go, where the crowd is. The Son of Man is not come to be shut up in a tabernacle to be adored by faithful hearts but to seek and save that which is lost."

Buddha was a better Christian than a great many of us. When he began his great ministry of redemption for his nation this was the sentence he used, "Never will I be content with private salvation, but every where and at all times I will labor for the universal redemption of every creature." Buddha said that. Have we Christian people said it. The first question I put tonight is, Are you Christians of the tabernacle or are you Christians of the crowd? It sometimes seems to me that this note of Catholic humanity is more often heard in secular organizations than it is in the Church of Christ. I find it in socialism. I hear it in international labor. I find it in science. Tolstoi strikes that note. But in the church it is rare and infrequent. I venture to say that the great sacrifices made for the brotherhood of mankind today are being made under the flag of politics and not under the cross of Jesus. Think of the thousands upon thousands of noble minded men and women who have trampled five thousand miles as criminals to the mines of Siberia there enduring toil and anguish and degradation for the sake of Russia, for the hope that some day liberty might come to their land. Is it not true that religion has been a gratification but never a sacrifice. What have you done that you can truly call a sacrifice for Jesus Christ. Try and think what the education of the event means when you interpret it in your own life. What did it mean for Christ? It meant that the closer Christ came to the common people the more lovable he found them. "Go not into any city of the gentiles." Presently Jesus is saying of a gentile centurion, "I find faith in this man such as is not in Israel." It was a woman who was a sinner who washed his feet with tears, when Simon the respectable Pharisee and office bearer of the church took Him home after preaching, to a grunged dinner and thought so little of Him that he did not even give Him a basin of water to wash His feet, the common courtesy of the guest. Well might Jesus love the common people. The common people loved Him. And it is the great test of the church whether the common people love you. If they don't there is something wrong in us. As I have taken up work of this kind, the lower I have gone into the dark places the better I have thought of human nature. I have found where you would least think of it, hearts touched with love. Shameful hearts perhaps they were, lost yet ready to be saved. Easily moved. Whereas among the sermon saturated pagans who rent pews, God knows how hard it is to get any response at all.

Then there is the education of pity. Pity is a passion, a torture, an agony. But pity is an education. And you will never know the spirit of Christ until you know the anguish of a great pity. I wish I could take you in imagination to a certain dark street not far from my house in London. I never knew it was there till a year ago. It is easy for people to go about the city and not know because they don't seek to know the reality of the life round about them. There in that street, dark as an "inferno," was a large number of fallen women. Oh the pity of it. It was the pity of that spectacle that broke my heart, made me feel that whatever happened to me I must do something for the sinner of the lost. To go on preaching sermons such as were approved by the sermon saturated hearers and forget streets like that, I could not live in that way. Thank God that from these houses of shame and misery these poor women have learned to come to my church. That is the greatest triumph of my ministry. The fallen have found out there is a friend there. I have had slips of paper handed to me while preaching, with requests like this: Please Sir, will you sing "When I Survey the Wondrous Cross on which the Prince of Glory died," coming from one of these poor fallen women.

It seems to me that the hour is ripe for these old truths again to take possession of the mind and heart of the church. There are many reasons why the hour is ripe. One is, we have come to the end of a great many things we once trusted. We have come to the end of materialistic philosophy. No intelligent man any longer holds by materialism as a philosophy of the universe. A brilliant scientist tells the Christian church that it has lost its great dynamic because it has ceased to pray, and he speaks from the point of science. Materialism is going, is largely gone, and thinking men are groping for something on which to build. We have got pretty near to the end of our belief that human salvation can be accomplished by purely social means. "The soul of improvement is the improvement of the soul." We have come pretty nearly to the end of our faith in culture as a redemption agency. It can do much for mankind but it cannot redeem. Culture may be just as hostile to virtue as ignorance. "The world by wisdom knew not God," is just as true today as in Paul's day.

You cannot escape from your responsibility if you live in the country. The lost are everywhere. We must seek and save them. The first work for the church is "to seek and to save that which is lost." If you are not doing that you are a Christian club but not a Christian church. Experiment should always follow theory first, for the sake of your own sincerity. The most ruinous of our habits is to hold truths you don't practice. They soon cease to be truths to you. A certain criminal on his way to the gallows addressed the chaplain who was offering him the consolations of religion thus, "Do you really believe it?" If I really believed that "I would crawl upon my hands and knees on broken glass all over England and tell the people it was true." An extreme statement but a significant one. We say we believe in the brotherhood of man, that Christ died for every one, for the sake of your own sincerity you must do something to show that that belief is real. Another reason for putting the theory into practice, lies in the need of the lost man himself. The lost man cannot come home, he does not know the way, has not got the strength. He must be sought. It is not enough for you to build your church and open

your door and say come! The ninety and nine just people have come but if you want the lost sheep you must fetch him. There is another reason in the history of your own land and mine. We have been sought. Christian missionaries came to Britain and sought us. Christian men came to this land and made it what it is. You were sought and now it is your turn to seek. Saved, to save! Redeemed to redeem! Delivered, to deliver! Is not that fair and just and right. Another reason is that the reality of religion always perishes when passion for the lost goes out of the church. The truth is you never will believe in saving except by saving. You have to save people to believe in salvation. Is there a medical man present? Well what would you think if at the close of the year's practice when you looked at the list of your patients, you had found you had not saved a single case? Why you would have a rooted distrust in the whole theory of medicine and you probably would give up the practice of it. Do you know, the reason why doubt has eaten into the heart of the church is simply that the passion for the lost has gone out of the church. When the years pass and we don't see the power of God in the recovery of the lost, no wonder doubt eats into us like a canker. For we can only believe in saving by saving.

God is at work in Wales among unlettered colliers, simple men and women of the hills. There has sprung up a spirit of prayer. Without organization, without any attempt to engineer a revival, these humble men and women have prayed Pentecost back again. We also may have that Pentecost. We are not here to engineer a revival; scarcely here to organize a movement, although it is true that the movement is organizing us. We are here to pray for the Holy Ghost. And the same power that has come upon thousands on thousands in Wales, changing their lives, uplifting them and cleansing them, is here tonight if we will receive it. Oh, that we may know once more that to be a Christian means to serve our fellow men in the name of Christ. And there is no joy comparable with the joy of seeking and saving the lost. If once that spirit gets back again into our hearts, a passion for souls, we need ask for nothing more. God will then pour out upon us such a baptism as the most hopeful and courageous of us have never ventured to imagine.

IN HUB MARKETS

Quotations on the Leading Products in Demand

Boston, April 3.—There is no especial change in the local butter, cheese and egg markets. Business generally is quiet. Quotations follow:
Butter—Vermont and New Hampshire creamery, extra, 28c; northern New York, 28c; western, 28c; creamery firsts, northern, 27c; fair to good, 24c@26c; creamery seconds, 20c@22c; thirds, 18c; storage creamery, extras, 27c@28c; firsts, 24c@26c; dairy extra Vermont, 28c; New York and Vermont dairy firsts, 24c@25c; seconds, 18c@20c; western imitation creamery, 21c@23c; western ladies, 18c@22c; packing stock, 17c@19c; renovated, 20c@22c; boxes extra northern creamery, 25c; firsts, 20c@27c; extra dairy, 26c; firsts, 24c@25c; common to good, 20c@23c; prime, 20c@28c.

Cheese—New York and Vermont twins extra, 13c@14c; firsts, 12c@13c; seconds, 10c@11c.
Eggs—Fancy hennessy, 20c@21c; Maine, Vermont and New Hampshire extras, 10c; fair to good, 17c@18c; Michigan and Indiana best marks, 18c; other choice western, 17c@18c; Kentucky choice fresh, 17c@18c; Tennessee and other southern fresh laid, 17c; western fair to good, 16c@17c; western dirties, 15c@16c.

The above quotations represent the prices obtained by receivers for wholesale lots and are not jobbing prices. Business has been quiet and disappointing in the local wholesale market for fruits and vegetables during the past week. Conditions have been favorable to a lively movement; the weather has been fine, supplies are plenty and prices reasonable, but the demand lacks the vim usual at this time of the year. The market generally is steady.

Receipts of potatoes have been smaller, and there is a slightly better feeling, though without material change in quotations. Most of the arrivals of sweet potatoes have been in baskets. Bermuda onions are a shade easier, but domestic offerings, particularly choice, sound stock, are firm. Turnips are plenty and cheap. Spinach has been in good supply and demand. Cabbages are firmer. There are more string beans in the market, but a good many lots are poor; fancy beans meet with a ready sale at full quotations. Celery is not very plenty. Squashes are steady. Hothouse tomatoes are lower, but southern stock remains firm. Asparagus is rather scarce and firm. Rhubarb is moderately active at the prices of a week ago. Lettuce is higher, and kale, owing to light receipts, remains firm.

Apples are quiet and prices are more in favor of the buyer than they have been in 10 years. About 90 percent of the supplies are baldwins. Fancy table stock is scarce and quotations are nominal. Cranberries are dull and easy. Fancy strawberries are wanted even at the high prices asked.

Potatoes—Aroostook green mountains, 38c@40c a bu; hebrons, 33c@35c; Dakota reds, 30c@32c; sweets, Vineland, \$4.50 a bbl; half-bbl bskts, \$1.50@2.

Onions—Native, \$1.50 a bu; Bermudas, \$2.75@3 a crt; leeks, 75c a doz bchs.

Turnips—Yellow, \$1 a bbl; white, \$50 @75c a bu; French white, \$2 a bag.

Spinach, etc.—Hothouse spinach, 50c @75c a bu; Norfolk, \$1.25@1.75 a bbl; hothouse dandelions, \$1.25@1.37c a bu; beet greens, 75c a bu; Norfolk kale, \$1@1.25 a bbl.

Cabbages—Drumhead, \$1@1.10 a bbl; savoy, \$1.75 a bbl; red, \$1.25@1.50 a box.

Celery—White, \$1@1.25 a bch.

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Women suffering from any form of female weakness are invited to promptly communicate with Mrs. Pinkham at Lynn, Mass. All letters are received, opened, read and answered by women only. A woman can freely talk of her private illness to a woman; thus has been established the eternal confidence between Mrs. Pinkham and the women of America which has never been broken. Out of the vast volume of experience which she has to draw from, it is more than possible that she has gained the very knowledge that will help your case. She asks nothing in return except your good-will, and her advice has relieved thousands. Surely any woman, rich or poor, is very foolish if she does not take advantage of this generous offer of assistance.—Lydia E. Pinkham Medicine Co., Lynn, Mass.

Following we publish two letters from a woman who accepted this invitation. Note the result.

First letter.

"Dear Mrs. Pinkham:—For eight years I have suffered something terrible every month with my periods. The pains are excruciating and I can hardly stand them. My doctor says I have ovarian and womb trouble, and I must go through an operation if I want to get well. I do not want to submit to it if I can possibly help it. Please tell me what to do. I hope you can relieve me."—Mrs. Mary Dimmick, 59th and E. Capitol Sts., Benning P.O., Washington, D.C.

Second letter.

"Dear Mrs. Pinkham:—After following carefully your advice, and taking Lydia E. Pinkham's Vegetable Compound, I am very anxious to send you my testimonial, that others may know their value and what you have done for me."

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When a medicine has been successful in restoring to health so many women whose testimony is so unquestionable, you cannot well say, without trying it, "I do not believe it will help me." If you are ill, don't hesitate to get a bottle of Lydia E. Pinkham's Vegetable Compound at once, and write Mrs. Pinkham, Lynn, Mass., for special advice—it is free and always helpful.

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